1: Karsten--267 (1916-18) 1935 Jivaro
116, 622, 701, 827 (1928-29)

"The dignity of a chieftain is hereditary in a relative sense, in so far that the son of a chief is generally elected chief in time of war after his father has died or grown decrepit. This, however, can only take place if he has proved a valiant and skilled warrior and has killed enemies. No Jibaro is selected as a chief if he has not killed at least one enemy. The Jibaros have absolute faith in the heritability of prominent qualities, and ascribe extraordinary importance to education and the power of example. The son of a great chief, they say, must necessarily also become an able warrior because he is, as it were, a direct continuation of his father, has received a careful education for the deeds of war, and has always had the good example of his great father before his eyes."

1: Karsten--453
116, 789, 827, 484

(1916-18) 1935
(1928-29)

Jivaro

"When the Indians are travelling they always take with them some bundles of fermented manioc substance wrapped up in banana leaves, so that they can prepare the beer on the way whenever they find water. When they dilute a certain quantity of the manioc substance in the water, they never afterwards throw away the waste of manioc substance left, but they wrap it up again in the empty banana leaf and put a stone on the bundle, leaving it in this way at the resting-place. Then the manioc-beer which they have drunk will remain 'steady' in the stomach, and they will not soon get hungry again. This is the idea of both the Jibaros and the Canelos Indians."

1: Karsten--453-454 (1916-18) 1935 Jivaro
116, 481, 789, 827 (1928-29)

"The Jibaros, when they are about to cross a broad river swimming, are in the habit of swallowing a fish-sound before they enter the water. In this way, they believe, they will be able to float on the water and swim as easily as a fish.

Similarly they take care, before entering the water to swim, to tie up the prepuce of their penis and to fix it to the stomach by means of a [454] cord which they always carry with them for the purpose.(1) If the water comes in contact with the glans, it is believed, it will impede erection at the right time and render coitus difficult."

"1. See the naked Indian on Plate XXIII, 1."

"The Jibaros, as also the Canelos Indians, do not think it proper to defecate in the immediate neighbourhood of the house and never leave their excrements in the open air, but every time make a small hole in the earth for the purpose which is afterwards carefully filled up. An evil wizard, they say, may throw his 'arrow' (tunchi) into the excrement by looking at it with an evil eye, with the consequence that the person who has left his excrements exposed will fall ill and die. Another way of making away with them is to defecate directly into the river and allow them to be carried away by the current. When I travelled with the Indians in canoe they always proceeded in this latter way.

Breaking wind is by the Canelos Indians looked upon with superstition and thought to endanger the person in question is some way; 'the soul (aya) thereby goes out'. When, therefore, among a party of Indians anybody suddenly breaks wind, it is customary that someone of the rest--the one who is the quickest to do so--draws his attention to it by clapping him with his hand three times on the back saying uianza, uianza! The meaning of this word is unknown, but the ceremony in question is regarded as an act of kindness and implies that the person who was the object of it has to prepare a feast. This feast is called Uianza. The both Indians, the one who broke wind and the other who clapped him on the shoulders, grasp each other's hands and a third again separates them, as in making a bet. This means that the first mentioned has pledged himself to make a

feast for the rest of the party. He has at once to arrange a hunting expedition and to make the usual preparations, and the feast is held after the lapse of eight days.

Another way of arranging the matter is that the person who broke wind is obliged to offer to the person who clapped him on the shoulders three big mucahuas (clay vessels) with manioc-beer as a reward for his 'kindness'. Frequently, I was told, of the two persons in question the one is a man, the other a woman."

3: Simson--388-389 (No date) 1880 Jivaro
116, 827, 751, 262

"The Jívaros of the Pintuc, and most others, have the habit of vomiting nearly every morning, by the aid of a feather--a practice similar to that of the Piojés of the Putumayo--arguing that all food remaining in the stomach overnight is unwholesome and undigested, and should therefore be ejected. It has been asserted that their remarkable health and prowess is partly attributable to this habit; certain it is that it obviates some of the bad effects of the not unfrequent 'gorging' in which Indians after long fasts are so prone to indulge. However, the Piojés, who treat themselves in the same manner, are certainly not more healthy--and less brave--than most other similarly placed [389] tribes. If it is a fact that the Jívaros are generally healthier and more robust than the rest of their race near the Equator--more astute and fearless they certainly are--it would seem reasonable to attribute this to the simple fact that their habits of work and rest are more regular, and they are much more provident than other tribes in keeping themselves supplied with food of good quality."

26: Brüning--68-69 (1902) 1928 Jívaro
116, 753, 827

In general, the Aguaruna Indians seem to be healthy. In the case of sickness, a small hut is erected far from the settlement at a solitary site in the forest, and here the sick person remains until he recovers or dies. This is the information obtained from the rubber collectors. I have not been able to get any information as to nursing practices.

The Indians are most afraid of coughing and bloody diarrhea. The rubber collectors have constantly warned us of coughing, as the Indians would withdraw if they heard us cough. We had one experience with this on our downstream voyage on the Marañón. We had been told that in the Indian settlement Chipe we would be able to barter some chickens, bananas, and yucca. As we were just about to land, [69] we heard shouting; the women took up their children and fled with them into their houses; the man talked with unfriendly gesticulations, and we were forced to continue our voyage, without knowing the cause for the Chipe reception. None of our three crewmen knew one word of Spanish. When we met some Indians later, Indians who knew a little Spanish, we were told that the chief of the rubber collectors had spread the rumor that we were sick and had the coughing. This rubber collector was very jealous and wanted to preserve his autocracy in that territory; thus he did everything to keep outsiders away. This was perhaps one reason why he did not teach any Spanish to the Indians.